

THE MEANING OF BOLAANG MONGONDOW TRADITIONAL SONGS AND STUDENTS' PERCEPTION ON THEM

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Abstract : The purpose of this research is to describe the meaning of the traditional songs of Bolaang Mongondow and the perceptions of students at SMP Negeri 2 Lolayan. This study employs a qualitative descriptive method, focusing on current issues. The gathered data is first organized, explained, and then analyzed. The data sources for this research are the students of SMP Negeri 2 Lolayan and a collection of three traditional songs from Bolaang Mongondow, namely *Tano-tanobon*, *Moraoi* and *Tobatu Lipu*. The data were collected by three steps; observation, interview and documentation. The result of the research showed that the majority of the students have good understanding of the meaning of Bolaang Mongondow traditional songs which they considered as the identity and reflection of Mongondow heritage. However, some students have a limited understanding due to various reasons such as insufficient learning time dedicated to Bolaang Mongondow traditional songs or a lack of proficiency in the Mongondow language. Furthermore, it is found that the songs have meanings. *Tano-tanobon* means to heed parental advice, love and cherish parents, and not hurt their feelings to lead a happy life. *Moraoi* means that Indonesia is known for its natural beauty from Sabang to Merauke, and similarly, Bolaang Mongondow possesses beautiful landscapes, rich flora and fauna, and hospitable communities. Lastly, *Tobatu Lipu* means someone who has ventured far still holds their birth land dear in their heart.

Keywords : *Song meaning, Students' Perception, Descriptive Analysis.*

INTRODUCTION

In this era of globalization which can be considered as the process of creating a new system that is acceptable in the whole world and is not limited by area and state policy (Saputra, 2017), the advancement of Science and Technology is rapidly progressing, and so is the development of music in society. It is supported by Fitri & Dewi (2021), whom said that globalization refers to a phenomenon characterized by swift advancements across diverse domains, particularly in technology and communication. Furthermore, the impact of globalization is that the life of human being is now easier (Anwar, 2009). In other words, music is always evolving based on the changing order of space and time that accompanies it.

Pop song can be defined as a song that is widely known by the community (Anwar, 2011:26). Furthermore, pop song, according to Setyobudi et al., (2007) is a song that is liked by the community in a certain time range. On the other hand, regional song can be said as a song that comes from a specific region or culture and is presented in the form of their regional language (Banoe, 2011:234). Moreover, Ali (2010) stated that regional song is a simple song that tells about a culture of a region that contains moral value.

The regional pop songs created by Bernard Ginupit whom was a music teacher in Bolaang Mongondow constitute a collection of famous and popular songs during his heyday as a cultural figure.

Bernard Ginupit was one of the members of the Totabuan land arts and culture community, recognized as a multi-talented cultural figure (Syukur, 2010). From dance and music to literature, he embraced them all since 1948 when he first composed songs about Bolaang Mongondow. Since then, the works of this man born in Kopandakan on August 15, 1928, began gaining recognition among the people.

His achievements are notable, being the creator of the best national struggle songs and writing a book about Bolaang Mongondow pop songs, including translations into Indonesian. In 1999, his songs were recorded by the Bolaang Mongondow Creative Works Foundation. He also choreographed dances such as the Monugal dance (rice planting), Mokuyut dance (rice harvesting), Pomamaan dance (betel nut chewing), and the Mokusambe story dance (the tale of seven celestial princesses).

The traditional songs of Bolaang Mongondow, such as "Moraoi," which means far, "nian," and "mama," which means mother, are some of the pop songs from Bolaang Mongondow that contain profound meanings and are very touching when understood well. Understanding the meaning of these regional pop songs will encourage the community to preserve and conserve their culture.

For the older generation in Bolaang Mongondow, regional pop songs are highly significant in honing their skills and nurturing their love for Bolaang Mongondow. This stands in contrast to the younger generation, who are beginning to sideline their own regional pop songs, even though the meanings and roles of these songs are crucial. Present-day young generations merely have surface-level knowledge without grasping the essence of these regional songs.

"Meaning" in *Kamus Besar Bahasa Indonesia* means: the definition, intention of the speaker or writer. Meaning is an active process interpreted by someone

within a message. All communication experts, agree that the meaning of words is highly subjective, as Sobur (2015:20) stated "*words don't mean, people mean*".

There are three things explained by philosophers and linguists regarding the attempt to explain the term "meaning." These three things are: (1) explaining meaning naturally, (2) describing sentences naturally, (3) explaining meaning in the process of communication (Kempson, in Sobur: 2015;23). Therefore, in truth, the term "meaning" is a term that has many aspects.

"Perception," according to *Kamus Besar Bahasa Indonesia*, is defined as the direct response (acceptance) from an individual's process of knowledge through their senses. Perception is defined as an individual's process of observing the environment using their senses, allowing them to become aware of everything present in their surroundings (KBBI). Furthermore, according to Wenas, Liando & Rorimpandey (2023), perception can be defined as the process in processing sensory data to build a specific portrayal of an environment which is active and dynamic.

The purpose of this research is to describe the meaning of the traditional songs of Bolaang Mongondow and the Bolaang Mongondow songs which are *Tano-tanobon, Moraoi* and *Tobatu-Lipu*.

RESEARCH METHOD

The method used in this research is a qualitative descriptive method. According to Bogdan & Biklen in Sumakul et al., (2023) qualitative research is a procedure which the research is constructed in the form of words without any numbers as the data in it. The form qualitative descriptive means that the data in this research will be explained descriptively in the form of words without any numerical data. The reason the researcher used qualitative descriptive method is because the data later will be described in the form of words not in the form of numbers. This

method aims to focus on current issues, where the collected data is initially organized, explained, and then analyzed. The research took place at SMP Negeri 2 Lolayan and was conducted over a period of 3 weeks. The data sources for the research were the 7th-grade students of SMP Negeri 2 Lolayan and a collection of lyrics from three traditional songs of Bolaang Mongondow namely *Tano-tanobon*, *Moraai* and *Tobatu-Lipu*.

The data collection techniques employed are observation and interviews. Observation is utilized to directly observe the research object in order to obtain factual information related to the existing issues and to gather factual evidence. The interview technique is used as an initial activity in the research process, providing orientation to the research location. Its purpose is to gather data related to the research problem. The interviews are conducted using a semi-structured method, allowing for a more open-ended approach during the interview process, aiming to discover broader issues where the interviewees express their opinions.

The data analysis technique that was used in this research were examining and condensing the descriptive data obtained in the field, then categorizing or drawing conclusions to be examined and further interpreted. Miles and Huberman (1992:36) explain that data analysis consists of several stages: 1) Data Reduction: The data obtained from the research site is documented in a complete and detailed description or report. Reduction in this data is only related to aspects relevant to the research focus. 2) Data Display: This is intended to facilitate the researcher in viewing an overall picture or specific parts of the research. 3) Drawing Conclusions or Verification (Conclusion Drawing Verification).

FINDINGS AND DISCUSSION

Below is the discussion about the lyrics of Bolaang Mongondow traditional

songs, namely *Tano-tanobon*, *Moraai* and *Tobatu-Lipu*.

Tano-tanobon is a traditional song which talks about the advice of the parents to their children, the lyric of the song composed by Bernard Ginupit can be seen below

Tano-tanobon

Tano-tanobon anu
In tonggina ina' bo ama'
Simba monomi anu
Ingko bo biag mu
Umpaka bi toruan anu
Dikabi sintotolan anu
Sin mobogoi bi indalan bulawan
Singong tonggina indongongan
Dalam motulid in tutuyan
Pia ingkamang anu
Mosanang ingko biagan
Tagu kong gina anu
Simba mo piaing kobayaan

The feelings experienced by the song composer, based on the children's statements, are that during the creation of this song, the composer deeply realized the significance of the role and blessings of both parents in life. The overall meaning conveyed in the verses and lines of this song is:

This song is specifically addressed to their daughter, as the lyric has repeatedly mentioned the word 'any' which means daughter. The parents advised their daughter to listen to their parents' advices. Furthermore, it can be interpreted that, even if the parents are mad to their daughter, it does not mean that they hate her, it means that they love their daughter, hence why they are angry at their daughter when she had done something wrong, they do not want their daughter to keep doing the wrong things. As the daughter listens to the advices of their parents, the daughter would be able to live happily in the future as long as she remembered what her parents had taught her.

The connotative meaning in the verses and lines of this song as a whole is: The pinnacle of a child's happiness is the

tireless blessings from both parents who tirelessly nurture and raise their children.

The denotative meaning in the verses and lines of this song as a whole is: To lead a happy life, obey and listen to parental advice.

The second song that is used in this research is the song Moraoi, the lyrics of the song can be seen below.

Moraoi

*Moraoi doman libuon
Mosilid motakod
Moyayu' doman pantowon
Ilibuin bulud lopa' balangon
Tua in totabuan bolaang
Mongondow
Lipu' in mogoguyang naton
Yotompian lanoion ama
Simba' mokodungkul kon kopia'an*

The overall meaning in the verses and lines of this song is: Indonesia is renowned for its natural beauty, spanning widely from Sabang to Merauke. Similarly, Bolaang Mongondow boasts beautiful landscapes, rich flora and fauna, and a friendly community. The connotative meaning in the verses and lines of this song as a whole is: Ancestral heritage is a symbol and identity of a nation, which must be preserved by future generations. The denotative meaning in the verses and lines of this song as a whole is: Preserving an ancestral heritage is an obligation that cannot be neglected by descendants.

Lastly, the song that is used in this research is the song entitled *Tobatu-Lipu*, the lyric can be seen below.

Tobatu-Lipu

*Tobatu lipu kinobiaganku
Bolaang Mongondow
Lipu inta dia kolinganku
Koonda kabi
Kino biaganku boginalamku
Takin yobayatku
Koonda kabi imbayaanku
Mongondow in kon ginaku
Lopo intau bododiannya*

*Kotanubanku
Tobongon bo ambang
In tombonunya
Yodia moloingku
Bolaang mongondow*

The overall meaning in the verses and lines of this song is: An expression depicting how someone who has ventured far still holds their birth land dear in their heart.

Furthermore, it can be defined in the song that, no matter how far someone travels, one would always miss the hometown, in this song specifically Bolaang Mongondow. It can be seen in the lyric of the song “Koonda kabi imbayaanku, Mongondow in kon ginaku” which can be translated into “Even if I have to travel faraway, Mongondow is still remembered in my heart”.

The connotative meaning in the verses and lines of this song as a whole is: No matter how far we go, within us, the blood of our homeland always flows. The denotative meaning in the verses and lines of this song as a whole is: A true wanderer is someone who still knows the place to call home.

The meaning of a regional song is a song that originates from a specific region. They were created based on cultural ideas and traditions containing meanings, messages for the community, as well as the atmosphere or conditions of the local community and the language used in that region.

From the first song, it can be said that the meaning of the song specifically emphasis on their parents telling their daughter to listen to their advices, even if they seem mad to her but it is for her own good. Furthermore, it is said in the song that, if their daughter listens to their advices, she would live a happy life in the future.

From the second song, it is emphasised that the land of Bolaang Mongondow is so pretty. It is so pretty that it is advised to be preserved so that the next generation

would still be able to feel that Bolaang Mongondow is a pretty region to be lived on and to be visited.

From the third song, it is emphasized that no matter how far someone is away from their hometown, it will always be remembered and there will always be a desire to come back to the hometown. The reason for one to comeback is that it is the place one was born, it is where one's family and friends live and because the land is so beautiful with its own culture.

Meanwhile, the meaning of Bolaang Mongondow regional songs that has been discussed earlier encompasses diverse meanings. Some depict the importance of preserving the traditions and culture of ancestors. Others emphasize the duty of showing devotion to both parents to attain divine blessings. Additionally, there are songs highlighting the obligation of wanderers to always remember their place of origin, their homeland, as their eternal return destination.

Students' perception is how students perceive an issue, such as their perception regarding the meaning of regional songs, among other things. In this research, the researcher attempted to describe the meaning of Bolaang Mongondow regional songs and students' perceptions.

Most students consider Bolaang Mongondow regional songs as something important to be studied. The students' perception regarding the meanings contained within these songs suggests a call for goodness; therefore, it is essential to preserve them to maintain the societal order, especially in Bolaang Mongondow.

CONCLUSION

The conclusions drawn from this research are as follows: Firstly, regarding the meanings of the examined songs: "Listen to the advice of your parents, love and cherish them both, do not hurt their hearts, so that your life may be happy. Indonesia is renowned for its natural beauty, spanning widely from Sabang to Merauke. Similarly, Bolaang Mongondow

boasts beautiful landscapes, rich flora and fauna, and a friendly community. An expression depicting how someone who has ventured far still holds their birth land dear in their heart." Secondly, most students perceive Bolaang Mongondow regional songs as crucial for study, while the students' perception regarding the meanings contained within these songs signifies a call for goodness. Therefore, it is essential to preserve them to uphold the societal order, especially in Bolaang Mongondow.

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